

pray, < Lord, we are come to call upon thee,
 we who are
 thy children ; make not our hearts troubled;
 take not,
 Lord, that which is ours.' The old chief is
 honoured and
 praised in songs, he is invoked by all his
 praise-names, the
 ox is killed and its flesh eaten, but the blood
 and the
 contents of the stomach are poured on the
 grave, and there
 the bones of the sacrificed animal are also
 deposited."¹

The Zulus, another great Bantu tribe of
 South Africa,

^e^eve *n ^e existence of a being whom they call

Unkul-

unkulu, which means " the Old-Old-one, the
 most ancient

man." They say that " it is he who was the first
 man ; he

broke off in the beginning. We do not know his
 wife ; and

the ancients do not tell us that he had a wife."
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This
 Old-Old-one or Great-Great-one " is represented
 as having

made all things—men, cattle, water, fire, the
 mountains,

and whatever else is seen. He is also said to
 have appointed

their names. Creation was effected by splitting a
 reed, when

the first man and other things issued from the
 cleft."³

Further, the Zulus and other Caffre tribes of
 Natal " believe

that, when a person dies, his *i-hloze* or *isi-tute*
 survives.

These words are translated ' spirit,' and there
 seems no

objection to the rendering. They refer to
 something mani-

festly distinguished from the body, and the
 nature of which

the prophets endeavour to explain by saying
 that it is

identical with the shadow. The residence of the
ama-hloze>

or spirits, seems to be beneath ; the practice of
 breaking a

man's assagais, before they are buried with
 him, shows that

he is believed to return to earth through the

grave ; while it
 appears to be generally thought that, if the
 earth were
 removed from the grave, the ghost would return
 and frighten
 his descendants. When spirits have entered the
 future state,
 they are believed to possess great power;
 prosperity is
 ascribed to their favour, and misfortune to their
 anger; they
 are elevated in fact to the rank of deities, and
 (except where
 the Great-Great is worshipped concurrently with
 them) they
 are the only objects of a Kafir's adoration.
 Their attention

¹ A. Merensky, *Beitriigestir Kennt-* Springvale, etc.,
 1868) pp. i sq.

nis Siid-Afrikas (Berlin, 1875), P- '3°-
 Shooter, *The Kafirs*

³ Rev. Joseph

² Rev. H. Callaway, *The Religious of Natal and the 'u In.*
CYw;/n' (London,
System of the Amaziilu, i. (Natal, 1857), p.
 159.